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BIBLE

(Continued from first page.)

used version at any time referred to in the New Testament except in the book of Revelation, where the "beasts" furnish a useful apparatus of damnation and general upbraid. The original Christian gospel made no provision for any such system of culture of general upbraid towards animals as now forms a noble element in the moral life.

Nothing can exceed the stupidity of the Christian plea that the Bible did not set out to supply programs on these themes of politics and social reform, and therefore must not be held accountable for gaps and silences. Why elevate the book at all to such an absurd position? How is it possible a miscellaneous compilation of ancient literature could reveal to twentieth century people the solution of its economic and intellectual problems? In face of such ridiculous claim we are bound to attack the inadequacy of the Bible. Otherwise, I for one would gladly abstain from such criticism, and should no more care to impeach Moses for ignorance of geology than I should wish to ensure Aristotle for including slavery in his social system.

WORDS

(Continued from first page.)

only accelerated his own unavoidable extinction.

At bottom, Mr. Collier is probably a Pantheist of some kind, for he employs the "Divine Nature" as the "essence of things," as identical things. But since the "essence of things" is absolutely unknown and possibly unknowable, what on earth can the adjective divine denote? If you take away from things their essence, does anything remain? The Bible and their essence are of necessity undistinguishable, even in thought. To the Pantheist, therefore, Nature and God are synonymous words, and consequently, so are natural and divine. What is fainted, then, in applying the adjective divine? It only leads us to the nonsensical tautology involved in saying that Nature is natural. It is true that when the dogmatist call Nature divine, they mean that at its core or at its base is what they describe as the purpose of infinite love, but if Nature is to be judged by all its phenomena, there is at the core of it a purpose of infinite hate as well. If at the heart of things there is an emotion at all, it must be admitted that malevolence is quite as much in evidence as benevolence.

This is the conclusion to which we are forced by Mr. Collier's essay. Indeed it is Mr. Collier's own conclusion. The God of the Christians is a deified man. That it also Mr. Campbell's conclusion. But it is a conclusion which strips Christianity of every claim to be a revealed religion, and which justifies the Secularist in rejection of Nature. And it is a conclusion from which there is no possible escape for those who conscientiously study the comparative history of the world's deities.

STILL

(Continued from Page One.)

Jewish Jehovah, and who, in exposing the imperfections of the latter, to the suicide's grave. It is the inflexible, implacable enemy of success, which ever succeeds to its own death of despair never to rise again. Praise is necessary for the well being of man. It develops and at the same time controls and keeps the lever of mental equilibrium so adjusted in its proper place that the balance wheel will not get out of running gear to the wrong side.

The man who worries is self-centered, never balanced, never at his best. Mental anxiety takes away vitality and push and leaves lassitude and languor behind. It deprives manhood of vitality, and the self-poised man has confidence in himself to dare and do; he never wobbles or staggers from side to side, but pushes right ahead in a straight course, keeping his destiny ever in view.

They who become themselves who are conscious of their own force of character, of brain, and of body, touch the wire of infinite power and can accomplish that which would be impossible to those who lack the vital energy which waits on self-concentration and knows no other.

Troubles, sorrows, misfortunes, and gloomy forebodings come home to roost; they have a dark perch and this they can find readily in the brain that is given to worry. Loathsome creatures, such as toads, lizards, beetles, and vipers, love dark corners and avoid sunlight; let in the health giving, disease destroying, bright, and beautiful rays and they scamper to their holes, there to remain in the darkness until the light is gone. Let in the rays of light, of hope, of trust, of confidence to your mind and they will dispel the ill omened glooms of worry which have taken up their abode there; they will lighten it and liberate it, giving birth to harmonious, healthy thoughts which shall invigorate both mind and body clear away of every obstacle which lies in the path of success, bright, hopeful thoughts, belief in one's ability to succeed, will insure success.

Complain of your hard luck and you will poison the atmosphere of your surroundings by pictures of failure which you create in your mind. You can plant nightshades and grow roses—like produce like. Sown seed sown will produce its own peculiar crop, but good seed planted always gives a ripe fruit and an abundant harvest. We often anticipate disaster, and we are constantly forewarned of misfortune, but they only exist in the abstract and never can materialize tangibly unless carried into life by discontent, despondency, and despair. Then the disasters that are dreaded come, because worry and anxiety have so weakened the powers of the mind, so lowered the forces of resistance, that their victims fall to earth when they might easily have conquered their foes.

Bartholin no thought of defeat, marshaled her forces, put them in charge of those three invincible officers "I will," "I can," and "I must," and you need not fear but you will win a glorious victory and plant your standard on the unknocked heights of success.

Put all your art failures behind you, forget them, let the dead past bury its dead, don't grieve over spilled milk, the water that is past never will turn the mill, yesterday's flowers never will bloom again, last year's apples are dead and gone. The spoken word can't be recalled, and the hour glass of time when its sands are run never can be refilled. The past is behind, the future ahead. Forget the one, look with hope to the other. It is as important to learn to let go as it is to hold on. Let go what can't help you, cling to that which can. You can make the future bright and happy if you will. It lies with yourself to do so. Think success, reach success, believe in success and success surely will be yours. All the great men and women who have accomplished mighty deeds and benefited the world have been firm believers in themselves. In their lexicon was not found the word "fail," because they never doubted and kept ever in sight the shining goal of success which they reached by faith and hope, diligence and perseverance, and above all confidence in their own powers. Emulate them and you will succeed.

GOD

CANNOT BE KNOWN

Under the Law of Development Even Gods Must Submit to Extinction

As Only The Fittest Can Survive.

DO YOU KNOW WHO IS THE CHRISTIANITY

(By J. T. Lloyd.)

In London Freethinker.

There has always been a plurality of gods, though, in the fierce struggle for existence, the weaker and less adapted have invariably gone under. As in Greece and Rome, so also in Israel, there were deities many, with now this and now that one occupying the supreme place. Jehovah mounted his eddy throne through rivers of blood, and managed to retain it only through endless struggle. Not a single god has ever had an easy time of it. The Rev. Dr. Rashdall objects to the Second Commandment because it represents Jehovah as "a jealous God"; but is the Oxford divine not aware that, not only this commandment, but the whole of the Old Divine attributes? To get rid of the teaching of the Second Commandment, it is necessary to throw fully two-thirds of the Bible overboard. There are three distinct stages in the history of Jehovah. At first, he is simply one among many, all of whom are apparently as real, or as false, as himself. He appears next as the chief of a great host, and is distinguished as "God of Gods, and Lord of Lords." During these two stages, Jehovah is represented, not as more real than other deities, but merely as more powerful and successful in war. In the third stage, however he is described as the only true and living God, all others being false and dead. It was at this stage that the transition from Judaism to Christianity occurred. In the fourth stage, Jehovah still maintains his supremacy, although an element is brought in that diminishes it. A younger deity is introduced, whose gradual evolution be-

comes a source of danger to the elder. The most interesting and significant fact, in this connection, is that every deity begins his career either as a corpse, a ghost, a shadow, as an assumed natural object artificially endowed with personal life. Now, Jesus, at first, was merely a man of superior endowments—a man form of two human parents like all other mere men. Then, he was regarded as an extraordinary man—a man clothed with supernatural power. Next it was felt that such a man must be more than mortal. From this conviction there naturally sprang the belief in his Virgin Birth and Resurrection, the Resurrection being doubtless the first of the two in the order of time. By degrees, Jesus becomes very God of very God, and sets to man practically much more so his disciples than either Father or Spirit. Indeed, early in the Middle Ages, a Christian Father, Son, and Spirit, these three; but the greatest of these is the Son.

Now, according to Mr. James Collier of Sydney Australia, in the current issue of the *Hilbert Journal*, Christianity means the ascendancy of Jesus as an object of worship. He says: "The God of Christendom is still held to be the God of Abraham, Isaac, and Jacob. There is evidence that this view is erroneous. Christianity is primarily the worship of Christ. Par away in the background of existence there may be a power answering to Indian Brahama or Greek Kronos, and deified as the God Father. But the working, ever-living, and ever-acting Deity is Christ. He is the creator and preserver of the world, the ruler, redeemer, and judge of men. He and he is worshipped as God, hymned, prayed to, invoked. To him have been transferred the attributes of Jehovah. He and no other is the Christian God."

The object of Mr. Collier's brilliant article is to develop and defend that proposition, and it must be admitted that, on the whole, he makes a fairly good case for it. But there are considerable difficulties in the way. One difficulty assumes the form of Augustinianism. Augustin was a great man of the Church, whose impress is on the genius of this day. Well, this illustrious Father was a Calvinist, an immeasurable superior Calvinist to Calvin himself; and Calvinism is nothing but the Old Testament Judaism with the sacrifice of Christ substituted for that of bulls and goats. Because of this substitution, Calvinism is a more savage and cruel religion than Judaism ever was. The sovereignty of the Calvinistic Deity is indescribably more brutal an attribute than was that of primitive Jehovah, the very name of which is not true that this sovereignty of God was the dominant doctrine throughout the Dark Ages! This sovereign God, this horrible divine monster, was believed to be at enmity with mankind, or to be an infinite fountain of wrath ever burning fiercely against men; and Christ was welcomed and adored as the one sacrifice that annulled the enmity and quenched the wrath, and brought the two parties into harmonious union. Mr. Collier admits that this loathsome conception of God was always in the background; but its presence even in the background makes Christ more of a refuge or way of escape than an object of worship. Take Thomas Aquinas, the greatest theologian of the thirteenth century, and it will be seen that to him Christ's sacrifice was "an equivalent for the dishonor God has suffered through man's rebellion." "A complete compensation" without which reconciliation to God was impossible. There is no getting away from the fact that the orthodox Church has worshipped Christ only as the Savior, the pacifier, the wrath-extinguisher, of sin, propitiation for sin. Perhaps it would be correct to say that Christ was scarcely ever worshipped as God, but only as the God through whom access to God was practicable, as the one in whom God forgave sin and accepted the forgiven's worship. It is very probably that, on this very account, Christ may often have been loved more passionately than the Father; but the motive of this worship was not love, but fear. The discovery of the old city founded by the Amorites—Gezer—and the explanation of a barbarous custom practiced among them of sacrificing infants, was brought about by the merest chance. It is a romance of modern archaeology.

One day the great French antiquarian Prof. Charles Clermont-Ganneau was cursorily reading an Arabian history. He came to a passage describing how the king of the city of Palestine, the history told how the Governor's lieutenant had preceded him from the town of Ramleh, and that the Governor some hours later followed until he came to the "mount of Gezer."

The thought struck him that Gezer was almost the Hebrew word for God. So strong that the professor's belief that he went to Palestine, and near the border between the land of the Philistines and Judah he found a place known as "Tel-el-Jezar." Here the divine city of the hill man over the remains of the old city Gezer. Investigations proved his theory correct.

Sank out of History. The Amorites, the earliest historical race in Palestine, which sank out of history, has caused as much investigation, and discussion, almost as the disappearance of the lost Tribes of Israel. The cruel practice of sacrificing children has lent them and additional interest.

The Amorites were the immediate successors of the cave dwellers in Canaan. The city of Gezer was founded by them as early as 500 B.C.

Where they came from, or what has become of them, no antiquarian is able to say. The first authentic record of the strange people is in 289 B.C. under the rule of the two kings Sion and Og. Even at this time the horrible practice of offering up infants was going on.

There have been three distinct steps in worship. The earliest people held sticks and stones divine. Then, as exemplified by the Amorites, they gave their own children up in sacrifice. A final step was reached when animal sacrifice was brought about.

The Amorites had a sun-god, known as Molech to whom they gave up the children. An altar called "The High Place" was set up for the sacrificing of children. The investigations carried out through Prof. Clermont-Ganneau by the Palestine Exploration Fund of London reveal how this worship was made, and even show the bones of infants sacrificed on the funeral pile.

The custom was so cruel that the Lord commanded Moses to guard his people against it. The passage is in Leviticus 28, 21:

"And thou shalt not let any of thy seen pass through the fire to Molech." The disastrous worship continued until the time of Josiah, when the king's son or daughter passed through the fire on his or her own hands, and the altar on which the children were slain. II Kings 22, 10, gives the account.

The fires of Molech. "And he [Josiah], defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or daughter pass through the fires of Molech."

It was in the Valley of Hinnom near Gezer that the great altar of The High Place was located. It became notorious for its cruel practices, and a symbol of cruelty. It so impressed itself upon the people that the Talmudists thought that hell itself was in the mouth of the Valley of Hinnom.

The iniquity of the Amorites has become notorious, and has been adopted as a literary form of expression. Distinct reference is made to it in Genesis 15: 16.

"The iniquity of the Amorite is not yet forgiven." Children were taken to be slaughtered in what was known as "The High Place." This consisted of five parts: the altar itself, the standing stones, the place for ceremonial washings, the standing stones, and a depository for refuse.

The High Place itself was situated on a small hill in the great Valley of the Hinnom. The altar was only a heap of earth, or at best only a pile of rocks, the standing stones were placed on end around the altar so as to give it the appearance of enclosure. The first worshipers were held in force by these people, or in the Asarah, as the forest was called, and the standing stones later typified the trees, in the ceremonial laver the father washed before he gave his child up to sacrifice. In the sacred cave the ashes and funeral pyres were kept.

The High Place was the mecca for worship for all the country around. On the day that the eldest born was a week old its father took it to the altar at Gezer.

Methods of Sacrifice. Investigations show that there were three general ways by which a child could be offered up. The first was by burning and putting the ashes in the sacred cave; another way was by thrusting the child in a stone jar and sealing it. Other jars containing food for the child in the other world were placed near it. The third manner in which a child was offered up was for the father to cut it in two with his own hands.

Disenters with the Bible have held for many years that children were never sacrificed, and that the Lord's injunction against such a practice was wholly unnecessary, and that there never were any such people as the Amorites. But under Professor Clermont-Ganneau's spade it is indisputably shown that there was such a people who indulged in such a practice.

How he Killed the King.

The Bible tells how Josiah killed the king of Gezer, King Hiram, in Joshua 10, 33, 11, 12. The town at the time according to accounts, was not destroyed. Later Pharaoh rased it to the ground and presented the site to his daughter, one of the queens of Solomon. It was at this town that David in his pursuit of the Philistines stopped. But agnostics, since the exact location of Gezer could not be determined, were prone to doubt that the father stood on one side of the altar and the mother on the other. The father took the child, and passed it through the flames and smoke to the mother.

It is in this malicious practice that reference is made in II Kings 15: 3, 4, and Ahaz made his son to pass through the fire according to the abominations of the heathen."

Only one mention is made of Molech in the Bible, and that is in II Kings 23: 10, in the passage already quoted. His very name was the symbol for wasting innocent lives. In later historical times Abraham was put to the supreme test by being commanded to offer his son, Isaac, up on his funeral pile. Abraham led his son "in the top of the mountains, built the altar, and even had his hand uplifted for its downward stroke with the knife when he heard a voice telling him: "A ray for the Lord. The sacrifice was found caught by his horns in the brush.

This is the only reference in the Bible where the act of infant sacrifice is commanded, and here the deed was only one of test.

VATICAN WILLING TO TAKE TAINTED MONEY

Wife of Thomas Ryan, the Financial Juggler Made a Countess by Pope Plus Because She was Generous Enough to Give the Church \$500,000 of Other Peoples Money.

(By John F. Clarke.)

Mrs. Thomas Ryan, whose husband was mixed up in the insurance graft in New York, not long since had made a countess by the Pope.

Why the Pope should give the title of countess to the wife of the man who had a damned sight more to count if she had let the church and the Pope alone. Mrs. Ryan juggled with policy-holders money and got a lot of it in a "tainted" manner. The Pope took it from his wife, regardless of "taint," and gave the lady the title of Countess. The New York papers speak of the Pope having tendered a delicate compliment to America by this act. It is a belt of a way to compliment a country that was born in the throes of hatred to titled nobility. Mrs. Ryan was offered a title, but was refused. As the husband of a Countess, he will be of little account. If Mr. Ryan gives half as big a tip to the Herald College, he can get King Ed. to let him a check on the shoulders and become a Knight of the Garter or the Corset or of the Church.

King Ed. by his apprenticeship in the title of Prince of Wales, fitted himself eminently for giving titles and information in the undergarment line. Or Mr. Ryan may go to Ireland and find an O. to prefix his name with. The Countess O'Ryan, by Grace of God and God of Naples, will be a fine title and will look better than Hiddy Ryan, money makes her more go and the titles come. If Mr. and Mrs. Ryan have any more, not otherwise squandered up home, it will be just as well for them to buy a ticket to Rome and pass over to the Eternal City and enjoy the Ecclesiastical nickname that Pious has given them.

The only person that Countess O'Ryan will outrank in this country is Cardinal Gibbons. He will have to take off his red hat to her. Taking graft from an insurance company and giving it to the Catholic Church is robbing Paul to pay Peter. Casting \$500,000 worth of bread upon the water and getting an empty title is a poor way of getting an hundred fold return after many days. "The old time words used to salute each other with: 'Brother we are mortals.' When the Vatican intimates pass each other three days, wink the other eye and say: 'What fools these mortals be.'"

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